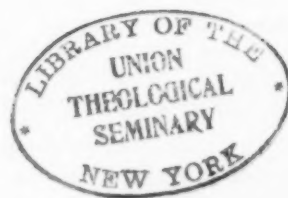


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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XXXVIII

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EDITORIAL

A Prayer for a Vigilant Spirit

EVER waking and working God, whose untiring purpose sustains all righteous causes, without whose unsleeping care our world would fall into confusion, we stand penitent before Thee because of the inconstant service we give to Thy holy work. How unsteady are our wills. How capricious is our loyalty. How easily satisfied are we with partial victory. How many are the enterprises of righteousness which we let fail because we fall asleep after winning initial success. We confess our indolence of purpose, our childish weakness under responsibility, our variableness of impulse and our love of sleep.

O Thou who watchest over Israel, impart to us in our human degree something of Thy spirit of unresting devotion, of unflagging zeal, of sleepless vigilance. Great causes for which men have wrought and suffered through many generations have in our day come to incredible success. We are overcome with joy at victories we hardly hoped to live to see. We give Thee praise for these wondrous tokens of Thine undiminished power and Thy living presence. Forbid, O Lord, that our foolish hearts should be tempted into sleep, as though our work were done. Dispel the listless mood of evening-time and smite our eyes with the light of noon, that we may see the tasks and dangers which challenge and defy our powers.

We observe our Master at his work. Unhurried and unwearied, he stops not save to take fresh drafts of power at the fountain of prayer. May we keep company with him, working as he worked, watching as he watched, praying as he prayed. Give us the divine shrewdness that was in him which made him inaccessible to the soothing wiles of the evil one. Waken us, O Lord! May we be instant

in season and out of season. And having done all, may the spirit of vigilance be so truly our own that we shall not want to sleep, but, having done all, to stand. Amen.

A "Christian" Daily Newspaper

IN making a judgment on the character of the new Christian newspaper, The American Daily Standard, recently launched in Chicago, one has to deplore a certain ultra conservative bias in the religious emphasis which appears in its pages. So far the editorial staff and list of contributors to the religious side of the paper seem to be drawn exclusively from the ranks of those who show no particular awareness of distinctively modern developments of religious conviction and effort. The social note as a religious note is conspicuously silent. The orthodoxy of the paper in the old-time sense of orthodoxy, is not likely to be called in question. These considerations, however, important as they are, must not be allowed unduly to warp the judgment of the venture as a whole. Clear in typography, conservative in make-up, the Standard makes a definite and pleasing appeal to those who have grown disgusted with the disproportionate featuring of oftentimes inconsequential news in the headlines. The paper has in it too little of Chicago news to make it a competitor in any formidable degree of the great dailies of the metropolis. The news is selected on much the same principle as the Christian Science Monitor and will be interesting to people throughout the Mississippi Valley. The problem of financing it is the one at which experienced newspaper men shake their heads. It begins to appear that the response in subscriptions and street sales is a sad disappointment to the promoters. A distressful letter expressing this

disappointment and calling for help has been sent to ministers of all churches in the Chicago area. Ministers are beseeched to make the paper's cause the subject of pulpit appeal. This frenzied appeal, coming only two weeks after the launching of the paper, is unfortunate as it will be taken to indicate that the financial basis is by no means sufficiently strong to uphold the paper until it can grow its constituency. We do not discuss here the question whether such a journalistic venture is sound in principle. Much as our secular journalism needs cleaning up, it is seriously to be doubted that the church, as a church, affords either an exploitable point of view or a leverage for carrying out such an enterprise.

Journalistic Signs of the Times

MEANWHILE there are other efforts looking toward clean journalism in Chicago. Almost simultaneously with the appearance of the "Christian" daily the Journal of Commerce made its first appearance on the newsstands. It is in the hands of experienced newspaper men, one of whom was long in the service of the Hearst interests. The ethical, not to say the aesthetic, elasticity of the newspaper profession is strikingly illustrated in the fact that the same man who made the Hearst morning daily the extreme in journalistic abomination has succeeded in producing a paper whose restraint, conservatism and proportion are at quite the opposite end of the scale. The Journal of Commerce is, of course, capitalistic in its social bias, but in sailing under the name it frankly carries at the mast head its propaganda is peculiarly legitimate. Many admirable features invest the new paper with promise. The Chicago Evening Post, owned by Mr. John C. Schaefer, a prominent Methodist layman of Chicago, though claiming no special commission at the hands of the church, has recently added to its characteristically sturdy ethical quality some new religious features, among them the religious editorial. The other kind of newspaper would do well to read the signs of the times. These three papers would not be bidding for the support of the citizens of Chicago were there not in this city and the middle west a genuine demand for honest and responsible journalism. Probably we have too many good dailies appearing on the scene all at once for all of them to survive, but their appearance will be a significant force in raising the standards of journalism in this city.

The Debit and the Credit of Civilization

NEVER has the necessity of safeguarding the advance of civilization with Christian influences been more significantly shown than in those regions of the earth where weak races have been subjected to the touch of the materialistic, self-seeking spirit of the commercial West without the counterbalance of Christianity. In some of the islands of the Pacific, for example, the coming of the white men with their grasping avarice and their vices brought on disintegration of morals and racial stamina.

The missionaries, who made their way to such places as soon as they were able, found their task difficult if not impossible. In his recent book on the South Seas, Mr. Frederick O'Brien, a man of the world in many senses, makes this clear beyond all misunderstanding. He says, speaking particularly of the Marquesas Islands: "Non-Christians may laugh at the missionaries and their efforts among the heathen. But the missionaries are the only influence for good in the islands, the only white men seeking to mitigate the misery and the ruin wrought by the white man's system of trade. The extension of civilized commerce has crushed every natural impulse of brotherliness, kindness and generosity, destroyed every good and clean custom of these children of nature. Traders and sailors, whalers and soldiers, have been their enemies. Whatever the errors of the men of God, they have given their lives day by day in unrelenting, self-sacrificing toil, suffering much to share with these despoiled people the light of their faith in a better world hereafter." It will be impossible for the best of the Christian peoples, working through generations to come, to undo the damage that some of the worst of their representatives have wrought. This is one of the many reasons for a self-denying effort to repair the ruin that so-called civilization has worked in more than one portion of the world.

Motion Pictures for the Churches

MANY pastors and church workers interested in the use of motion pictures both as a means of education and of social work, have been awaiting the development of the International Church Film Corporation. That company is now able to announce the successful filming and exhibition of "Blind Bartimeus," a one-reel Bible story based upon the faithful beggar and "The Call of Samuel," a one-reel film covering the story of the life of the lad of biblical narrative. "The Little Shepherd" is not so strictly a biblical story but a sort of parallel tale that exhibits the costumes and scenes of biblical life. In addition there are now ready for distribution some scenics and several films of the more conventional type built, of course, on the moral basis that churches desire. These they propose for the mid-week social and community gatherings in churches. "The Patch Work Girl of Oz" is an example of the kind of films designed for children's gatherings. The First Christian Church of Springfield, Ill., the Warren Street Methodist church of Brooklyn and many others are cited as having made the experiment with satisfaction and success. Churches have usually been able to make the exhibition pay for itself, and many speak highly of the results in terms of increased audiences, profitable entertainment, improved method of instruction and a means for wholesome moral education to many not reached before. The eye gate is widest open, and the human interest that takes some six to eight millions to the movie theaters every day furnishes a basis for religious study and program. William A. Pinkerton is quoted in the New York World as saying that automobiles and movies are largely responsible for the crime wave. Why

then do we condemn the movie in a wholesale manner and spare the auto? Both can be set to work for good as well as for evil if the forces of righteousness will make use of them as do the forces of evil. They are not the causes but the instruments of evil doing.

Are There Two Standards of Ethics?

LONG centuries have been employed in the erection of an ethical standard for individuals. There is still question in some minds as to whether the standard is the same for men as for women. But within wide areas there is little difficulty in reaching definitions. It is taken for granted that the common virtues of honesty, truthfulness, humanity, sympathy and neighborliness are obligatory. And those who violate these simple rules with impunity establish for themselves unenviable and disadvantageous reputations. To what extent is there the same standard of conduct for nations and for classes? Is there one ethic for people as units in the social order, and another for them collectively? That is the question which the post-war period has forced upon the world in a most urgent manner. The man who deals with his fellows in a selfish, unneighborly way wins for himself only disesteem and contempt. Has a nation, particularly one dowered with all the advantages of wealth and unimpaired resources, the right to isolate itself from the sufferings of the world, whether they be physical or moral sufferings? To ask the question is to answer it. The nation has the same obligations to friendliness and solicitude regarding its weaker sisters that the individual has toward his neighbors. That is both good ethics and common sense Christianity.

American Farmers to the Rescue of Europe

THE 35 per cent of the folks who live out in the open country and produce the food of the world issue a magnificent challenge to the other 65 per cent of us when they say that no child in all the world need perish for lack of food. The farmers propose to give the food if the rest of us will only transport it from the country shipping stations to the mouths of the starving in Europe, China, or the Near East. Surely the farmers' challenge will be accepted at face value. If those who worked early and late out in the sun and wind and rain to produce the food can afford to give it, the non-producers can transport it. The offer of the great gift was dramatic and unexpected. At the annual meeting of the Illinois Agricultural Association in Chicago last week, the president of the American Farm Bureau Federation,—one James R. Howard of Clemons P. O., Iowa—at the conclusion of his speech, which dealt with such economic questions as marketing, railroads, tariff, international credit, etc., asked: "Are we our brothers' keepers? Shall we do to others as we would have them do to us? The world is out of joint when millions are starving in Europe and China and we on our farms have cribs overflowing with corn for which

we are offered far less than it cost us to produce, because they say we worked too hard and raised too much. Why not, out of our bumper crop, pledge as a free-will offering enough to save these starving 'invisible guests,' provided that not a bushel is sold on our markets further to depress the price, and provided that the non-agricultural folks will transport it?" Mr. Howard ended his speech amid a storm of applause. A young farmer from Stronghurst, Ill., named Bob Clarke, mounted the rostrum and coined a phrase of living flame when he said: "God has been good to us. Let us market our surplus in Relief and take our pay in Love. Whiteside county pledges the first carload of corn." Whereupon the delegates clamored for the opportunity of pledging corn until five minutes yielded 70,500 bushels. Telegrams were sent to the farm bureau federations in other cornbelt states and they all came back at once with pledges of closest cooperation.

Farmers' Losses and Problems

THE farmer is under no illusions. Ask him about the gift magnificent and he would disclaim generosity. Nevertheless, it is magnificent generosity, because every pound of free food that leaves his farm to feed the hungry displaces a pound that the world would have had to buy from him for the purpose. But he would tell you that he raised 500,000,000 bushels more corn last year than his average crop for the past ten years; that the lowest estimate submitted from careful studies by his agricultural economists is that it cost him 93 cents per bushel to produce that corn. Yet the cash market in Chicago is some 65 cents per bushel for corn, and he claims that in the country he is not offered nearly that much. Evidently, he believes that he is not being fairly treated in the present method of distribution and he has a committee representing all the various agricultural interests involved in the problem—the Farmers' Grain Marketing Committee of Seventeen—at work upon the problem. Dispatches from Washington of hearings before the House Committee on Agriculture as to whether or not "futures" and "short selling" should be legislated out of existence, show the layman something of the conflict which is going on. The public waits with interest the farmer's own solution of the great problem of distribution. Meanwhile, the farmer says that none need starve; he will furnish the food. It would seem that even one who does not know corn would be glad to sample a little corn meal mush in order to avoid starvation. It is up to the rest of us to meet the farmers' challenge and carry over to Christ's suffering little ones the great gift that is thus put at our feet.

The Hunger Strike As An Evangelistic Agency

FOR a wife to refuse food until her reculant husband professes the Christian faith, is a new method of evangelistic influence. The whole country has its eyes turned at this time toward Danville, Ill., where a wife not only demands conversion, but also insists that her butcher hus-

band shall become a missionary. The husband insists he wouldn't be dealing fairly with the Almighty if he professed something he did not believe. He claims to live according to the ten commandments and the golden rule. In such a phenomenon we witness the belated effects of the old time evangelistic hysteria. A hunger-striking woman is no more irrational than were the sermons upon which her soul was fed. The basis of Jesus' religion is rational. No man's reason may be forced. There may be faith without proof, but there can be no faith against proof. Such faith becomes blind superstition, the suicide of the intellect. The butcher who refuses to join the church because of his reverence for the Almighty, and who accepts both the ten commandments and the golden rule is not far from the Kingdom. Abraham Lincoln said he would join the church if there existed any church that would take him upon such a profession of faith. There are several millions like this in America. They are too sturdy and honest in their intellectual life to be moved by vain threats of hell. Some are honest enough to go to hell rather than to try to get into heaven by hypocrisy. They will respond to an ethical and spiritual presentation of the gospel of Christ. Not hunger strikes, but rational enlightenment is what will win them.

Leadership in Religious Education

IT is only a commonplace, familiar to everyone at all acquainted with the history of instruction in the Bible and the related disciplines of character-making, that the entire field and content of religious education has shifted within the past ten years. The agencies that carry on this service have had a revised evaluation in the light of experience. Many fresh activities have come into being. Formerly their enumeration was simple. Now it is a somewhat complex task even to call the list of such institutions and organizations. All this means that discontent with the standards of the past is the note of the hour, and vigorous inquiry into the nature of the problems of education and the best means of projecting an acceptable program of religious instruction is the serious task of the time.

In the area of church educational activity the Sunday school has had the right of way. Its story of inception and achievement is one of interest. Responding to the demand for some coordinating organization to supervise and promote the work in a uniform manner, the International Sunday School Association came into being, and has performed admirable service through many years. Its chief defects have been two. It was in no vital sense the leader in the development of modern and efficient religious pedagogy, but trailed slowly and reluctantly in the wake of educational progress. But even more serious was the fact that it was a volunteer organization, self-perpetuating in structure, and representative of nothing

in particular except the body of people who took part in its loosely constructed activities.

These defects, basic and far reaching in their character, led to the organization of the Council of Sunday School Boards, a body springing directly and logically from the denominational bodies, responsible to them, and authorized to speak for them. This was a long step in advance. But of course it was natural for the older body to resent and oppose the birth of a rival, and a period of friction supervened. This led to the effort to unite the two agencies, which is now in contemplation. Some friends of the movement affirm that it has already taken place. Formal action looking to that end has indeed been taken. But the effectual realization of such a plan of amalgamation is far from accomplished, and there are grave reasons to suspect that it never can be brought to pass in an efficient manner.

The two groups of interested people are too dissimilar in training and ideals to work together with harmony. The older one represents popular and largely outgrown methods of Sunday school propaganda, depending chiefly upon public gatherings and exceptional features such as field days to stimulate interest in its work. It has attempted to raise large sums of money to promote its work, but latterly with only moderate success. The churches are less and less inclined to accept a superimposed program, and prefer to function through a body of their own choosing and direction in the most vital area of their activity. These advantages are supplied by the Council of Sunday School Boards. Its leadership is representative of a trained type of educational service. It speaks with coherence and authority for the churches. It depends less upon spectacular propaganda and world circling convention itineraries than upon quiet, constructive study of the problems, and adjustment to their successful solution.

If the Council could absorb or in some other manner supersede the Sunday School Association it might hope for general and approving recognition. There is a deep yearning in the world of religious education for a sort of leadership that is dependable and progressive. Such an agency might properly receive the approval of the Federal Council of Churches as its authorized Commission on Christian Education. Such designation the present amorphous combination is in no way competent to demand or receive. It cannot walk on feet of iron and clay. It is impossible to expect efficient leadership from an agency that is not coherent or authoritative.

Conferences are in progress to meet these difficulties. The leaders in all the churches recognize the problem, and hope for some satisfactory solution. If the Council of Sunday School Boards cannot disengage itself from its present unhappy and illogical connection, then the Federal Council or some other interdenominational agency will need to create a body to perform the service which cries aloud for performance. It must assume real leadership in the all-important field of Christian education in the churches and other institutions set for the promotion of the vocational and practical ministries of the church. It must also coordinate the agencies of education in related areas.

where organizations like the Y. M. C. A. are busy. The time for an aggressive and well directed campaign, under competent leadership, has arrived, and the churches are minded to insist upon its early appearance.

Mortal Mind Bothers Mrs. Eddy's Followers

THE affairs of the national organization of the Christian Scientists are still in the courts and perhaps will be for some time. A schism in the organization threatens to widen as time goes on, the prize being the enormous profits which are made annually from the publishing business. During the lifetime of Mrs. Mary Baker G. Eddy, her will was supreme. At her death she left the direction of the Mother Church to a board of Directors. As all Christian Scientists are members of the Mother Church, a little group of men administered the affairs of the thousands of people who are members of the Christian Science church throughout the United States. These Directors found a fly in the ointment, however. In one particular their will was not supreme. Mrs. Eddy had left her publishing business in the hands of three Trustees. These Trustees refused to admit the supremacy of the directors of the mother church. The position of the trustees is particularly strong. They have the exclusive rights in the publication of Mrs. Eddy's writings. "Science and Health" may be issued only from their presses. The daily, weekly and monthly publications which have been immensely profitable, are in their hands.

Something over a year ago the directors undertook to remove one of the trustees. This action was resisted in court. A Massachusetts court has issued an order restraining the directors from interfering with the work of the trustees. This action has been appealed to the Massachusetts Supreme Court which in this instance is the court of last resort. It will be some time before a decision is secured from this court. Meanwhile the trustees continue the work of publication while a third of the Christian Science congregations refuse to carry the publications of the trustees in their reading rooms.

The effect of the schism upon the publications has been marked. The circulation of the Christian Science Monitor had been as high as 87,000. Very few religious journals in America equaled this record. It was cut in two in a single month. One-fourth of the employes of the Publishing Society resigned in a single day and threw the work of publication into chaos. Since the court decision in favor of the publishing society, the circulation of the various journals is recovering somewhat, but they still face large losses as compared with former figures. The net profits of the publishing business is a half million dollars a year. These profits are the stake in the controversy.

Thus history seems to be repeating itself. The disintegration of Doweism resulted not from poverty but from

great affluence. Money proved the undoing of the "prophet" and brought division and trouble. In Christian Science the care for temporal and material things has usually been denominated "mortal mind." The unbeliever was usually supposed to be afflicted with this malady, but it is curious to note that this spiritual disease has struck a deadly blow to the very organization which first discovered the existence of "mortal mind."

Other divisive tendencies are showing themselves. Mrs. Augusta Stetson of New York, who was instrumental in assembling funds for a building that cost a million and a quarter of dollars, is operating disturbingly. By advertisements in the New York papers she is setting forth her claim to be Mrs. Eddy's successor, claiming to have seen the founder in a sort of resurrection appearance. She evidently would be glad to form an alliance with the trustees of the Publication Society in the event of further trouble within the movement.

Meanwhile the evangelical churches, which have been the recruiting ground of much of the proselyting activity of Christian Science, report a decrease in their losses. Many who have experimented with Christian Science in recent years have found it a vain hope in time of serious illness. Its failure to emphasize the ethical and social phases of Christianity have caused it to be a disappointing system to many. The evangelical churches will do well to ponder the rise and wondrous success of the movement, though it prove to be but short-lived. There have been defects in the evangelical preaching and practice. Parts of the gospel were not preached. These failures gave Christian Science its opportunity.

Clothes and the Choir

IN a day when the garments of supposedly well-dressed women are nowhere of conservative cut or soothing colors, the costumes of young ladies in the average church choir certainly do not minister to the congregation's peace of mind. Purples and reds cry out against each other. Soft pastel shades and blazing oriental colors speak to each in a language unsuited to the sanctuary. Worse still, gowns which would have seemed, a few years ago, to be cut for the "Follies," are worn by sweet and truly pious maidens who grew up too late to know what elderly folk consider proper in Sunday clothes.

Of course, it is the minister who suffers most keenly. He knows very well that many of his best thoughts are lost in the congregational consciousness of the feminine garments in the choir loft. Sometimes he longs for the magisterial authority of the old-time Puritan parson, who would have made short work in dealing with such a situation. A charming elderly lady tells how, when she was a student in Oberlin College, she wore into the choir gallery on Sunday morning her first grown-up dress—a stiff black silk with a very long train. At the close of the service Charles G. Finney, then president of the college and pastor of the church, met her at the foot of the stairs.

"My dear young lady," he said, in kind but inexorable tones, "go straight home and take off that ridiculous gown and never wear it into the house of the Lord again!" No wonder that President Finney was considered a man of dauntless courage! No minister of our time would go so far. But what can be done? Is there no way out of the difficulty?

Of course, the one decisive and final solution is the vested choir. Here is an end of all clashes of color, all anachronisms and absurdities of style, all surveys and comparisons, approving and disapproving, on the part of the congregation. The choir is scarcely looked at—it becomes a stationary part of the church interior. We cease to speak of "the girl in the pink hat." She has become merely a contralto voice, instead of an auburn-haired maiden who probably works in an office and has a "steady."

But there are disadvantages. The surpliced choir, like the surpliced minister or the written sermon, undoubtedly adds a quality of professionalism to the church service. We miss the touch of personality which is one of the real mediums of the gospel.

What else is there? Practical uniformity of dress is required in many churches, the wearing of simple white gowns, or of tailored suits, for example. Such uniformity is difficult to secure. Young women of limited means object to the laundry bills, or complain that their suits grow shabby when worn to business, and that "best things," whatever they happen to be, are more convenient for them. But where this arrangement can be worked out it is usually very satisfactory, at least to the minister and the congregation.

There is a faint hope of a solution which shall be satisfactory to all concerned, and this is that women, in this day of progressive enlightenment, shall learn to apply their intelligence to the subject of dress. But this is an ideal, and we must not expect its speedy realization.

The Self-Starter

A Parable of Safed the Sage

THIS have I observed, that the signs of Superiority in one generation become the evidences of Inferiority in the Next. For I can remember the time when a man did wear with pride his Right Arm in a Sling as a Testimony that he had broken this wrist in Cranking his Ford Car. And now every man hath on his car a Self-Starter, and the man whose arm showeth the kick of the back-fire of an antiquated Ford, keepeth in his own Back-yard until the Plaster Cast is off.

I am too rich a man to own a Car, for I have a share in the Cars of all my friends, and as I ride with them I notice how they no longer get out and turn a Crank until they are Red in the Face, but sit in their seat and set their Foot upon the Neck of the Self-Starter. Then doth the Car go forward, and every man doth straightway forget that it was ever otherwise. But I who have never Cranked a Car or had a Car to Crank have Suffered Vicariously

much misery in seeing my friends Crank their Cars, and I partly earn my passage by a thankful spirit that there is such a thing as a Self-Starter.

I have lived long, and have many associations with my fellow men. And I serve on many Committees, and I labor in the House of God. And I have done my full share of Cranking. For the world is tolerably full of Cranks, and some of them do not turn easily. And there are many good men who contribute something to the world's speed, to whom it may truthfully be said that the labor that is necessary to Crank them exceedeth the productiveness of their effort.

There was once a man who had to be appointed on any Important Committee, but who, being appointed, was at ease in Zion, until his Minister grew weary of waiting and Cranked him Three Times. And after he had done his work, and gotten his Vote of Thanks, his minister retired behind the scenes and wiped the sweat from his own brow, and nursed his Backache, and gave thanks that his Wrist was uninjured.

And there was another man who was good and reliable and patient and capable of doing good in the world; but he never started until something occurred to start him.

And there was another who, being Cranked, did snort and sputter and vibrate and puff and advertise the fact that he was about to go, and then suddenly go dead on the job, and have to be Cranked all over again.

Now, it is to be remembered that there are some people who have too good a Self-Starter, and who have no Steering-Wheel, and who go amuck down the Pike, colliding with everything in sight. And I say no word of approbation concerning their footless activity.

But there are others, who hearing the Word of God, say, That is a good idea, and I believe that it is true, and I will straightway go and do what is my duty.

And I have the impression that when the good people enter Heaven, the Celestial Traffick Angel will say, All you Self-Starters may go straight in, and keep to the right, and keep moving; for ye will not impede the Traffick. But ye who have had to be Cranked for every blessed thing ye have ever done on earth, may park for a few generations outside the Gate, and we will see what we can do for you after the Rush Hours.

Dream-Travel

IHAVE not wandered far from love and home,
Yet have I traveled much; from Arctic snows
To tropic isles my dreams have carried me;
From quaint Nippon to universal Rome;
Through wide Brazil whose mighty river flows
From lofty mountains to the thirsty sea.
For me Saint Paul lifts high its classic dome;
To please my eyes the Eden garden grows
Again, and there I wander, conscience-free;
No angel sword restrains me. I can roam
Through deserts wild, and fear no waiting foes—
So safe am I beside my native tree!

THOMAS CURTIS CLARK.

A New Curiosity Shop

By Joseph Fort Newton

"SURELY New York City is the greatest religious Curiosity Shop on the earth," said the Poet, at a meeting of the Rainbow Club in the home of the beloved Physician. "If you doubt it, just read this page of church notices in the morning *World*, and you will see what a theological menagerie we have in this town. Besides all the regular varieties of religion, Catholic, Protestant, Hebrew—Trinitarian, Unitarian, Communitarian—we have the most variegated assortment of cults anywhere to be found. Listen and learn: Christian Science, Mental Science, Divine Science, New Thought—"

"Near Thought, is what you ought to call it," said the Physician, with a fine scorn. "Science, indeed! Fads, freaks, fakes, the whole lot of them. They are no more akin to science than a kangaroo is like an archangel. It makes me tired. These long-haired men and short-haired women run hither and yon, knocking at the doors of dead paganisms and modern theosophies for new gospels which shall unlock the mysteries of life and destiny. Their religion is reduced to a pleasure excursion or an infatuated hunt in the dark continents of the occult. When they do not get lost in the jungles, they come back with nothing better than some grotesque fetich of low-type religion, or some fantastic dogma which runs counter to all the verified facts of science. Some people will swallow any dogma if only it is unreasonable. It is the will to believe gone to seed."

SOME INTERESTING SAMPLES

"Wait! Hold your horses," cried the Poet; "let me finish the list. At the League of the New Life you may learn 'The Use of Color Vibration in Healing,' and surely that ought to appeal to a man of your profession. In the McAlpin Hotel there is to be a lecture by the President of the College of Divine Metaphysics, after which 'Audible treatment will be given.' Here is another man who speaks of himself, with commendable modesty, as 'the most interesting personality in the twentieth century,'—why miss an opportunity like that?—and his lecture is followed by 'Classes in Concentration and Prosperity.' If that is not attractive enough, try 'The Money Man, Free Lectures on Success,' and stay for the 'Success Demonstrations' at the end. Or if you like deep stuff make note of the following:

'Bahai Brotherhood, Universal Religion, Universal Peace, Universal Language. Every Sunday morning at the Genealogical Hall.'

'Vedanta Society, founded by Swami Vivekananda, lecture by his Disciple, Swami Bodhanada, on Inward Man and Inward Life.'

'Rosaecrucian Mystic Lectures on Three Magic Words, or The Harmonious Consciousness, Amorc Hall.'

"Have a heart! That is enough and to spare!" said the Physician. "For the honor of God, for the sake of the soul, let us hunt for truth in every age and on every

shore. Let us read our Bible by the light of every torch; but this vagrant, hotel religion which is nothing but an intellectual picnic, which is perpetually asking questions of every ship that comes into port; this religion which, the last of every month, pulls out its memorandum-book to write down a new creed—'ever learning, and never coming to the knowledge of the truth,' as the apostle said—it is a sham and a shame. What is the matter with the church anyway? Has it gone to pot?"

"Seems to me," said the Preacher, at whom this last shot was aimed, "that something has gone wrong with the medical profession, too. Else why do so many people go to these new cults to get their corns cured. 'Audible treatment given,' I like that touch of unconscious satire. But suppose we investigate; suppose we attend some of these meetings and see what they are like—seriously, I mean, in the effort to discover what may be the meaning of it all—and report at a later meeting of the Club."

"Agreed; now you are talking sense," said the Physician, who pricked up his ears at the word investigate. "Since the honors are even as between religion and science, by all means let us find out the facts—though I dare say it will be like hunting for needles in a hay-stack. Still, I am ready to investigate anything, and a theological Zoo is as good a place to make research as any. Some of the theology the good Preacher dopes out to us would hardly bear investigation—but, as Kipling says, that is another story."

The reports at the next meeting of the Club were worth going miles to hear, especially the experience of the Physician, whose stories never lose anything in the telling. With a solemn, affidavit face he told how he took his daughter with him to the Ansonia Hotel, where they heard a thin, cadaverous looking person deliver a sermon on "The Religion of the Solar Plexus." Hitherto he had thought that religion had its home in the human soul, but he had learned a new theology. Another lecture on the Science of Success, followed by a Healing Meeting, had interested him greatly—the more so because some of his patients were in the audience. The Science, as set forth, consisted of a certain formula which, if repeated often enough—like beating a tom tom in the mind—would do the trick, like an incantation. He said it was too much like the process of shaving a pig. There is a lot of noise but no wool. However, any one could see that he was interested, and it turned out before the evening ended that he had been doing some reading betimes.

JUMBLES OF PHILOSOPHY AND SUPERSTITION

As for the Preacher, he had been sorely depressed by his explorations. He found mysticism and occultism all mixed up, whereas the two things are world-far apart. Mysticism seeks to give; occultism tries to get. It was all a jumble, made up of the heel-taps of philosophy and the fag-ends of superstition. Besides, he had found some

of his former parishioners at every meeting he attended, and that did not add to his joy. The Poet had been more fortunate. He enjoyed the Rosicrucian lectures, and had been delving into the romantic lore of the Fraternity. Indeed, he had actually joined the Lodge, and had much to say—without betraying any secret—about the beauty of its ritual, suggesting that the church would do well to have a ritual of initiation. He was a little surprised when the Preacher told him that the church, in the early ages, had such a ritual, called "The Discipline of the Secret," after the manner of the Mystery Religions of the Roman Empire. The Physician opened the discussion:

"Ingrowing religion—that is my diagnosis of the case," he said, but it was plain that he had much else in his mind. "Not once did I hear the social note struck. These people set little store, apparently, by charity, pity, or renunciation, and the idea of social service has never entered their heads. No, they think only of their own personal health, or luck, or success, or peace of mind, and the optimism they emphasize—easy, evasive, dishonest—is not compatible with humility of heart. It is a self-centered, wall-eyed optimism which, when it does not blink the hard facts of life, makes men think too much about themselves—as an actor keeps his mind fixed on his face. It is a subtle selfishness trying to wear the robes of mystical faith. Our age of hurry and unrest, when people take up with anything and make a religion of it, gives it vogue. It is the Religion of Jolly, and Stevenson was its prophet."

ROBERT LOUIS STEVENSON'S OPTIMISM

"There you are wrong, utterly wrong," said the Poet, defending his fellow-singer of the gay and gallant heart. "Stevenson was no teacher of the cheap, impertinent optimism which consists in not looking at the facts of life, but nursing a pleasant mood without reference to them. Far from it. He prayed to be delivered from cheap pleasures, and refused to cheat himself into any blindfold light-heartedness. He saw all the bitter, old, and haggard facts, but he found some good things too, and concentrated on them—a very different matter from the brainless optimism of the blindfolded. When no good could be seen, by sheer grit of faith he believed that

"This world's no blot for us,
Nor blank; it means intensely and means good."

"Maybe I do Robert Louis an injustice," the Physician replied: "If so, I take back all I said, and wish I had said more to take back. The fact seems to be that a large body of people have acquired a certain knowledge of physiology and mental science, and have become keenly interested in themselves. They have discovered that soul and body are inseparably bound together on earth, and they must learn to work together in harmony. They learned that the mind has great power over the body for health, for the upbuilding of character, and for the mastery of their moods. They have found that they can change their lives by *thinking*—can save themselves from many maladies, and attain a brighter, stronger existence. They are

receiving their first training in mental and spiritual hygiene."

"So far, good," the Preacher interrupted. "Noah must have known that much when he landed from the Ark. Hope and joy are curative powers; despair and sorrow, when prolonged, will not only lower the vitality but actually produce disease. Worry kills, and happiness gives life. It is nothing new. By laying emphasis on a subordinate aspect of Christianity they form a new religion. New churches are founded and flourish, which doubtless have the worship of God as their great purpose, but their chief purpose, apparently, is the healing of body and mind. They teach people to use God, rather than to be used by Him. Jesus taught us to forget ourselves in the service of others."

"Even so," replied the Physician; "'nor soul helps flesh more, now, than flesh helps soul,' as Browning put it. What if they do use God? Jacob began with a bargain in his prayer at Bethel. We are all living far below the limits of our possible selves, and there are open to us resources of power which will free us for a life of energy and usefulness. The limits of possibility in our daily lives are defined less by the body than by the mind, and the resources of power are psychic rather than physical. These people are seeking personal efficiency through religion, and I think religion ought to help them."

"Right you are," said the Poet, with more enthusiasm than at any time in the discussion. "What these people are seeking is power—power to master the ills that beset and the shadows that becloud their lives; and if religion cannot help them it is no good. In the Mark Twain story of the Yankee at the Court of King Arthur, as you remember, the Yankee saw a saint swaying to and fro in his ecstasy. It seemed to him a waste of power. So, finally, he rigged up a device whereby to harness the saint and use his motions to run a sewing machine. In other words, if our religion has not enough power in it to run a sewing machine, it is not worth much. It seems to me that Christian Science has hold of a big idea."

AS TO CHRISTIAN SCIENCE

"Christian Science, of course, is three things," said the Physician. "First, it is a religion, and I respect it as I do all other religions. Its great achievement is that it fixes attention on God. It is amazing how little people think about God, save as a dim idea or a vague First Cause. When Falstaff was ill and cried out 'God, God,' his friends were alarmed! Christian Science fixes the mind on God, not as far off and long ago, but as a reality here and now. Second, it is a system of metaphysics, and as such it must run the gauntlet of criticism, along with other systems; and I am bound to say that it does not stand the test. Third, it is a method of healing, and here again it must be judged by its results—by its failures no less than by its victories. It draws people away from the churches because it does actually help them to lay hold of God, live in Him, and find refuge, peace, and strength."

"The truth is," he went on, disregarding the signal of the Preacher, "that medical science fails because it is not

spiritual enough, and the church fails for lack of what the Catholics call Direction—that is, specific guidance in the details of the spiritual life. The church tells us to pray, but it does not tell us how to pray. Not many people know how to pray. It is a high, hard, serious business, if we are to believe the masters of the spiritual life. It took St. Theresa years to master the art. The physician must not simply tell his patient to be well, he must tell him how to do it. He must tell him how to live—in detail, I mean—what to eat, how to sleep, and all the rest. The church ought to do the same for the moral and spiritual life. There are difficulties of course in handling mental and spiritual hygiene in the pulpit. But people need help—specific instruction—and in their need they are going elsewhere. Urged by a great desire to understand the working of their own souls, and how they can overcome disease and temptation, they go where they are taught these things. No doubt much of the teaching is silly. But it is better than none. The mercenary quacks, the half-baked charlatans flourish because they have so many victims from sheer nerves."

"Speaking of prayer," said the Poet, "I got the shock of my life today. William James did it with his theory of the emotions. Hitherto, he said, we have held to this order: We meet a bear, are frightened, and run. We lose our fortune, are sorry, and weep. But the truth is just the reverse. We see a bear, then follows the physical excitement, and that in turn is followed by the emotion. If that be so, then by forcing the body into certain expressions, we may evoke corresponding emotions. By resolute smiling, for example, we may become glad. I do not defend the theory; but I do know that there is not much real prayer unless a man has the will to kneel—actually kneel—before God. It is not enough to sit bolt upright and listen to a prayer, as most of our people do in the churches. We go to church to have our praying, like our singing, done for us. It will not do."

RELIGION NOT MERE EMOTION

"Too many people," said the Preacher, "seem to think that in religion it is only enthusiasm, impulse, emotion that count. Religious observance becomes the sport of caprice. They attend church, or they pray, *if they feel like it*, whereas if we do not feel like going to church that is the time we ought to go. Feeling, alas, is the weathercock of their religious life. But it is not so in other matters. In business, even in sport, they have system, discipline, method, but religiously they live at haphazard. It is this lack of method in the culture of the spiritual life that accounts for much of the unrest, not to speak of the uncertainty, in such matters. People want the joy and power of religion without paying the price for it. They will not submit to discipline. Asceticism is simply a disciplined effort to gain an end, nothing more. An athlete goes into training and by renunciation, by obeying rigid rules, makes his muscles firm and his nerves taut. When men are willing to do that in order to keep spiritually fit, they will have their reward."

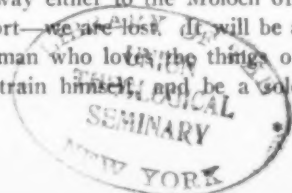
"At every meeting I attended," he proceeded, "I found books appointed to be read, so much time to be spent each day in reading. That is a start in the right direction—but such books, bereft of beauty, devoid of insight, with never a glint of genius! Suppose one should study art in that manner, leaving out of account the masters and taking up with some poor dauber. Yet that would not be more pathetic than what these restless, troubled minds are doing today. If there is such merit in method, as there surely is, why not employ it in studying the masters of the spiritual life? Better still, why not devote the hours spent on these poor scribblers to the Bible, which shows us, as in a mirror, what we are and what we ought to be?"

"But, my dear Preacher," said the Physician, "the Bible is a hard book to read. Few know how to read it at all. It requires years of study in order to know how to read it, much less to interpret it. If people would begin with the life and laws of Jesus, they might get somewhere. My method is to take a scene, or a passage, from His life every day, and ponder it, reproducing all its vivid human color in my imagination, until I can hear the voice of the Master, and see His gesture when He puts forth his hand to heal. At first it was hard work, but it has become a habit. In this way I get back into the atmosphere of Jesus, into the spirit of His mind, and, somehow, He does not seem far away. For, in these matters distance does not count and time does not signify."

A RELIGION OF THE WILL

"In short," he added, "what we need is a religion of the Will. Jesus appealed always to the will, and when we obey His laws He can do for us today what He did for men in days of old. The power that was in Him is with us still—abundantly with us, if we have the will to lay hold of it and use it. But we must not use it merely for our own ends, selfishly, else it will be denied us. Jesus was never ill, because He knew how to live. His gospel is not a stick of candy, but a way of life—happy, wholesome, healthy, full-orbed life, radiant and radiating. Some day, taught by Him—science learning equally with theology—we may learn how to master ourselves; learn the way to power, by tapping resources always at our disposal, and make our wicked industrial order a service of fraternity and joy. Perhaps we may even save the church, and make it the center of all the redemptive forces of society."

"Quite a speech," cried the Poet; "and when the Physician preaches better than the Preacher it is time to go. Before we break up, however, I must have my say. I rise to tell you the battle of Armageddon is now being fought, and America is the battle-field. It is the battle—old as the world—between mechanism and mysticism, between materialism and spirituality. If America goes religious, the world will be saved. If we are inundated by a tide of materialism—giving way either to the Moloch of Money or the Cult of Comfort—we are lost. It will be a fight to a finish, and every man who loves the things of the spirit must fit himself, train himself, and be a soldier in the Wars of God!"



"Was Christ a Methodist or an Episcopalian?"

By J. Edgar Park

MR. H. G. WELLS begins his "Outline of History" with the words, "The earth in which we live is a spinning globe," and ends it declaring that life now "stretches out its realm amidst the stars." This is a good cosmic framework for a history of human life. The time has come for the mind of man thus to think cosmically. Our race must find itself if it is not to be destroyed by its own inventions.

Two great tasks stand out clearly before us. The first is the freeing of religion from the ecclesiastic, and the second is the reunion of education and religion.

It was said of the head of one of our great educational institutions that he was all right if you got him by himself, he would agree to act on broad and sane lines. But if you let him go home and talk the matter over with his wife, all was up, immediately personal, narrow and bigoted views prevailed over those to which he had before assented. Something like this is true of mankind in its relation to its ecclesiastical leaders. The common man's will is in the main goodwill in all efforts after unity of work for the salvation of our race. But let him be herded with others of his -isms where his ecclesiastical bosses can feed him their half-truths, and he emerges cautious and feeble again. These bosses may be called by many names, ministers, priests, rabbis, readers, bishops, superintendents, secretaries, professors, and many other such names. They represent a sect, they are at home only with those who are committed to their own views.

CHRISTLIKENESS NOT ALWAYS LIKE CHRIST

Now sectarianism is a vain attempt to find a short-cut to Christlikeness apart from being Christlike. It has become plain, however, to most of us that nearness to God is a matter of character. The best church advertising is the character of the members of the church. A creed is apt to become a fence around a company of believers to keep those who have thought about the matter out. Faith has degenerated in meaning and has become for many the correct attitude towards things which must not be investigated lest they might prove not to be true. Hell is the future abode of those who differ from us. Religious movements seem to be becoming more and more flurries caused by the automatic activity of ecclesiastical roll-up desks and type-writers. Reunion becomes the desire of the wolf in each sect to unite with the lambs of all the other sects.

The only power which the ecclesiastic possesses above the ordinary man is in superstition. The superstition that we are more liberal, more orthodox, more historic, more cultured, more enthusiastic, more enlightened, in nearer touch with God, greater favorites with God, possessed of special truth above other sects. Some even go so far as to

consider themselves embodiments of finer spiritual graces than other sects.

That all this is mere superstition can be proved by getting the employees in any department store, who know each other well to vote upon the six fairest, kindest, most lovable personalities in the store. It will not be found that all six belong to any one sect. But if one sect does have one exclusive ray of Christlikeness in its keeping, it could not be hid. It would show in business life.

WHAT SECTARIANISM IS

The freeing of sectarianism from superstition would kill all that is bad in the power of the ecclesiastic. Let it be made clear that sectarianism is only a method of meeting different people's needs. If you like your prayers said, I who like them read will not scoff at you. It is well that there should be both kinds of us. I will not stay away from church if some prayers are said and some read. Superstition is always at the base negative, religion is always at the base positive. The only valid sectarian position is this: "I love this form of religious service because it helps me to live better, and I want to show you by my life how much help I get from it, perhaps you may come to love it too."

The other great problem is the reunion of religion and education. This cannot take place till we are ready to sink denominational differences in a common effort to teach the spirit of service. We have been educating our young folk to get a position. We have told them of cases where boys and girls who have followed our instructions are now getting \$10,000 a year. As a result we have a race frankly interested in pleasure and profit. Under the external scourge of war they have taken an interest also in service. But when the social pressure, the fear, the romantic sense of adventure of that external power has been withdrawn, there does not seem to be any internal compulsion to take its place and turn their interest into the ways of service.

Religion, our attitude towards those great powers that control our destiny; religion, the finding and following of the will of God, has been divorced from education, the preparation of the individual for the community. Why cannot we bring these two former friends, religion and education, together again?

It is because there is intertwined with religion everywhere another thread which is not religion, ecclesiasticism. In order to get ecclesiasticism out of our schools, it has seemed necessary to put religion out too. Religion is the spirit that recognizes that God is not particularly interested in my private happiness, but that He is interested in the happiness of the whole human family, and that I can only find happiness by sharing God's perspective and finding

my own happiness in the happiness of my fellows. Religion is that attitude of life which flowers in service. Ecclesiasticism, on the other hand, is my ability to use your superstition for the purpose of gaining power and prestige for myself or my institution.

We generally think of superstition and ecclesiasticism in others. As a matter of fact it is pretty evenly divided. The word "liberal" has just about as much superstition about it as the word "penance," the Protestant cock-sure-ense of superiority contains it as surely as the Roman miracle shrine. Superstition thrives in the hot-house of a self-regarding institution, but dies in the self-forgetful open-air ways of human service.

DISENTANGLING THE SECTS.

It remains to be seen whether the operation which severs the unnatural conjunction of religion and ecclesiasticism is a possible one. It may be that the sects are too inexorably intertwined with ecclesiasticism to survive the attempt to disentangle them. If so in the schools themselves will arise again the true spirit of real religion and the churches will go into the discard. But the hope of all good men must be that the sects will see the light in time to save for religion all that is good in the church as an institution. Every individual church whose members are subscribers to the simple creed of Mr. Campbell's former church in Brighton, England: "This church is founded for the good of the city of Brighton" will help to bring in the new day. Every church which abandons propaganda for service, every church member whose noble creed is in solution in his life, every secretary or bishop or reader or superintendent who stops talking incessantly about "loyalty to our church," and begins to talk about the first commandment, that the God of us all is one; and of the second commandment, that we love our neighbors as ourselves—every such former ecclesiastic will be a forerunner of the new day of religious education.

Then our boys and girls will learn not merely how to get a living for themselves, but how to find happiness in life by the escape from self. Then religious emotion will be added to intellectual efficiency to produce goodwill. Then the impulse to social devotion and universal service will again be the living force within all education.

VERSE

The Paradox of Time

TIME goes, you say? Ah, no!
Alas! Time stays, we go;
Or else, were this not so,
What need to chain the hours,
For youth were always ours?
Time goes, you say?—ah, no!

Ours is the eyes' deceit
Of men whose flying feet
Lead through some landscape low;

We pass, and think we see
The earth's fixed surface flee;
Alas! Time stays—we go!

Once, in the days of old,
Your locks were curling gold,
And mine had shamed the crow;
Now, in the selfsame stage,
We've reached the silver age;
Time goes, you say?—ah, no!

Once, when my voice was strong,
I filled the woods with song
To praise your "rose" and "snow";
My bird that sung is dead;
Where are your roses fled?
Alas! Time stays—we go!

See in what traversed ways,
What backward fate delays
The hopes we used to know;
Where are the old desires—
Ah! where those vanished fires?
Time goes, you say?—ah, no!

How far, how far, O sweet,
The past behind our feet
Lies in the even-glow!
Now, on the forward way,
Let us fold hands and pray;
Alas! Time stays—we go.

AUSTIN DOBSON.

Christ's Church

CREEDS and confessions? High Church or the Low?
I cannot say; but you would vastly please us
If with some pointed Scripture you could show
To which of these belonged the Savior, Jesus.
I think to all, or none. Not curious creeds
Or ordered forms of churchly rule be taught
But soul of love that blossomed into deeds,
With human good and human blessing fraught.
On me nor priest nor presbyter nor pope;
Bishop nor dean, may stamp a party name;
But Jesus, with his largely human scope,
The service of my human life may claim.
Let prideful priests do battle about creeds,
The church is mine that does most Christ-like deeds.

JOHN STUART BLACKIE.

Cup-Bearers

GOD makes us children first
That we may fill
Cups for the years of thirst
On every hill,
And pluck from every tree
Fair fruits of Memory
For the years that are to be.

RICHARD R. KIRK.

Stigmatising the Steel Report

THE Report of the Interchurch Commission which investigated the Steel Strike has been received with almost universal approval outside of financial and trade journals. With a single exception the religious press has commended it. That exception was a magazine which asserted with more phlegm than argument that because steel workers received a higher average of wages than preachers a commission of religious men should have been ashamed to have discovered it. It is a curious abortion of logic, but there was one editor who was able to perpetrate it. The financial and trade journals have never made an attempt to answer the findings of the Report but only to stigmatise it in various ways. Of course the purpose of all that is to prejudice the minds of those who do not read it with the suggestion that it is radical or lop-sided. Most of these organs have damned the commission with the faint praise due to good men of warm sympathies but no critical or practical acumen—a type of judgment upon ministers and religious leaders that is all too common among men who do not want their business interfered with by considerations of ethics.

It remains for a clergyman to essay an answer to the Report. From Andover, Mass., the Rev. E. Victor Bigelow is by grace of the U. S. Steel Corporation, suddenly made known to thousands of fellow ministers, to editors, legislators and others throughout the length and breadth of the land. He draws a chivalrous sword against the "unjustifiable buccaneering practiced by the A. F. of L. in its attack upon the Steel Corporation" and against a committee of religious men of whom the worst he can say is that they were "afflicted with a heresy about hours of work that may have poisoned their judgment," and who were "far too ready to condemn the Steel Corporation for allowing more than half its men to work beyond the eight and ten hour stint."

* * *

The Rev. Mr. Bigelow's Judgment on the Interchurch Commission

The viewpoint of this chivalrous knight who so bravely draws his sword of logic on behalf of the poor abused Steel Corporation is interesting. He sees in the commission "a group of devout and beneficent souls," but guilty of mistakes in this report that "bring shame and dishonor to us." They "assumed the functions of a prosecuting attorney when they were only a commission of inquiry." "They decided at once that the corporation was guilty and then proceeded to find the facts that would prove it." "The result is a book-full of testimony that is untrustworthy and lopsided." "The report is so manifestly unjust that it will rot of its own corruption," therefore the corporation need not present the other side. Why then does its defender draw his saber on the corrupt thing? He finds that the commission, "feeling itself snubbed by Mr. Gary's refusal to deal with the A. F. of L. through them, commenced its study of the steel business with a strong prejudice against this aloofness," and "readily believed a lot of testimony secured from other malcontents who were disappointed at not having the unions recognized." Of course the fact that the investigation was one-half done before the incident referred to occurred must not stand in the way of this unprejudiced logic. They betrayed "the innocence of teasing childhood" and Mr. Gary "humorously toyed with them." "Throughout the book it is their practice to refute or to discount testimony from the corporation and to accept without question quantities of aspersion from disgruntled ones." He will not "say that somebody lied" (referring to a declaration of the commission), but "simply that we cannot depend upon our commission for the facts even though we paid them \$10,000 to get the facts." It cost more than that, gentle critic, but no one ever paid "them" a penny. They displayed "such picay-

unish judgment" that it "ought to bring the blush of shame to us all." In the closing paragraph he charges them "with recreancy from their high principle of defending the unwritten rights of men because they have excused and condoned the uncriminal violence of the American Federation of Labor in their deliberate and unjustifiable Steel strike." Nothing is said anywhere by our crusader about the violence the commission reports it found visited upon strikers, but "in the name of decency the Interchurch Commission Report must be repudiated."

* * *

U. S. Steel Versus the A. F. of L.

If the commission was inept and soft and malicious, what of Judge Gary, and the steel trust and the American Federation of Labor? The "labor unions can be of immense value in some cases in gaining rights and privileges against unfair and dull employers, but they can be an unbearable nuisance to a keen and fairminded employer." Judge Gary is the paragon of all employers who "truly consult the interests of the workmen not less but more than the labor union method does." "The Gary method enables the steel workers to get more pay without increasing the costs to the public." "When we can find men like Mr. Gary, who is strong enough to resist all labor union compulsions and can keep his corporation free to adjust wages and labor conditions to the highest standard in the world, while keeping down the cost to the public, he is worth millions to us and we ought to have had an Interchurch Commission clear-eyed enough to see it." The king can do no wrong, and after turning down the request of the President of the United States for conference and six other similar offers, the approach of the commission with a guarantee by the strike leaders to accept any verdict they returned, "must have seemed to him a supremely stupid performance." Before such a throne our humble worshipper says, "I am not surprised that Mr. Gary, in his courteous way, diverted the conversation and almost humorously toyed with them—a man of less grace would have shown his annoyance." The judge's triumphant work of benignity has been his ability "to humanize the finance committee," because "inasmuch as the product is measured by dollars, it is proper and fit that the finance committee should head up the producing control." It was very wicked of the commission to characterize the control as "military" in its character as over against such systems of conference and representation as those used by the Rockefeller and the International Harvester and many other great employing interests. The Gary plan is most benign; it permits fully one-half the men to work twelve hours, gives "them freedom to put in more time" so that their pay is "far ahead" of that in unionized trades, which arbitrarily condemn fathers and husbands to a limit of eight and nine hours on the specious theory that homes and wives and children may need a small portion of their waking hours.

As over against the benignant United States Steel Corporation the American Federation of Labor was guilty of "unjustifiable buccaneering" in its "attack upon the Steel Corporation." "It was deliberately planned that twenty-four different trade unions should join in the campaign and share the booty in the many thousands of members to be gained by unionizing the steel works at \$3 per member." How they were to "share the booty" while spending vast sums to conduct the strike is not revealed—charges of this variety are better than argument when a labor union is concerned. It is utterly "false" that men were discharged for joining unions; Judge Gary said there were no such orders and therefore the testimony of hundreds of men on that point is only "the testimony of malcontents," and thousands of union men work in the mills contentedly. It

was always for "agitation" and "trouble-making" that men were discharged, and of course "agitation" for the union was never "trouble-making" to the corporation. "The poor workman has no escape from arbitrary treatment under the operation of labor union conference, and the vast majority of the 200,000 employes of the United States Steel Corporation prefer the 'arbitrary' treatment by the corporation rather than the arbitrary treatment by the labor unions." The commission was often told, during the investigation, that the overwhelming majority of the 300,000 men on strike were coerced by fear

of violence from the agitators. What a heroic bunch of buccaneers that little group of agitators must have been!

Next week we will analyze Mr. Bigelow's answer, not because it is so important in itself but because it has been put into the hands of thousands who will never read the Report itself and because it carries the suggestion of "radical"—a word that is frantically used to damn all social investigation in our time—and is thus calculated to bias the judgment of thousands of honest, God-fearing ministers.

ALVA W. TAYLOR.

British Table Talk

London, Dec. 27, 1920.

IN the lull that Christmas brings, it comes easy to believe that the forces of goodwill in the world are stronger than the powers of evil. For a few days we agree to think of the common bonds which bind us together; but the time will soon be over. The nation has many grave problems to solve. It remains to be seen whether when the holiday is over, there will be any new factor brought in from the memories of Christmastide. It has often seemed as though statesmen and other leaders of men were slow to make the most of such tides of the spirit. Man is of one piece; and his guides should be quick to deal with man as he is moved, not only by desire for self-preservation or personal advantage, but by those strange wild ancient impulses of his, which are revealed at such times as Christmas. Why do they not exploit these lapses of ours into the kingdom of Heaven? Why do they not watch for souls?

The shadow of unemployment rests heavily over us; there is a general agreement that temporary measures must be taken, but that more is needed than makeshifts if the country is to tide over the coming year, or years. It is not a problem with us for the first time; but it has become a new thing now that at least 300,000 ex-soldiers are out-of-work; such a plain fact silences the foolish voices which used to put down the ugly fact of unemployment to the "vice and idleness" of the workers. That cannot be said now when so many of the victims are paying twice for the safety and well-being of their fellows, once during the war and now afterwards in the industrial area; and there are signs that the victims are not ready to pay this second price.

men. The new development of the work will be watched with interest and hope. The Fellowship, though Anglican in its basis, is clearly desirous to be in the closest union with the free churches. Its organ, *The Torch*, shows many signs of life. Its purposes are to bring labor into closer fellowship with the church:

"1. By sending its agents—themselves working men—to present Christ as Saviour, living Master, and King to their brothers in the world of industry—in the factories, foundries, shipyards, and public works.

"2. By appealing to all who make or resist demands for a new and better order to test their attitude, before taking action, by the standard and teaching of Christ, as the only enduring solution of the world's social and industrial unrest.

"3. By arousing the conscience of Christian people to the fact that 75 per cent. of the masses are outside all forms of organized Christianity to-day, largely because of the church's indifference to the evils of the old social and economic system, and the lack of the spirit of fellowship to be found amongst her members."

* * *

Christian Leaders Far Ahead of Churchly Followers

Side by side with such a Society is the League of Faith and Labour with Mr. A. Ramage for its admirable secretary. This League has done much to educate the church, and perhaps to show to labor how much it needs faith. There are, moreover, Social Service Committees in all the churches, and under the general direction of a very gifted student of economics, Mr. Will Reason, there is a society which coordinates the work of all those committees. This society, in which all communions from the Unitarian to the Roman Catholic work together upon their common interest, speaks with great authority; and if it is in advance of the rank and file in the churches, it can depend upon the growing weight of the younger members. These are not in the least ready to admit that the industrial system of the 19th century is sacrosanct. But "Lambeth" was quite as emphatic upon this matter as the youthful rebels. The bishops, met in counsel, declared: "An outstanding and pressing duty of the church is to convince its members of the necessity of nothing less than a fundamental change in the spirit and working of our economic life. This change can only be effected by accepting as the basis of industrial relations the principle of co-operation in service for the common good in place of unrestricted competition for private or sectional advantage. All Christian people ought to take an active part in bringing about this change, by which alone we can hope to remove class dissensions and resolve industrial discords." It would be an error to suppose that the greater number of church members have advanced as far as their bishops. One of the real difficulties of the hour comes from the fact that leaders give the word, but the led do not accept it. Conferences upon reunion are often futile because the representatives of churches are not backed by the people for whom they are supposed to speak. It would be a danger-

Churches Troubled By Industrial Disquiet

The Christian churches are troubled more than at other times by the facts of the industrial situation. The trouble is at their doors. They begin to see that the terrible fact of unemployment with all the dangers which lie hidden within it, is but one symptom of disease. "It is no exaggeration to say," one observer has written, "that the whole world is watching this country to see whether it will find a peaceful solution of its industrial problems or not. The present social order is going; of that there can be little doubt. The question is whether there is to be transformation or catastrophe. Can we change step by step?" In such a time it is a confession of impotence for the churches of Christ to say nothing. If there is anything which they can contribute, it is time, more than time, for them to speak. To plead that the mission of the church has nothing to do with these questions, is a position which few dare set forth. It would be treated with contempt to-day. There are a number of healthy signs that within all the churches minds are awakening to the facts of the present hour. The Industrial Christian Fellowship is showing great activity. It has taken unto itself the Christian Social Union which for many years under the inspiring leadership of Dr. Scott Holland did much to quicken the conscience of church-

ous error to think that all the churches are awake to the fact that the industrial system of the 19th century is sacrosanct, dissolution. But they are beginning to know, or if they do not know, it is not for lack of teaching that the standards and values of Christ must be applied to the whole of life, including industry, and that these mean the assertion of the infinite value of every child of man; and arising from that, the principle of human brotherhood.

The working out of such principles in practice is the task of the whole community; it is becoming clear to most members of the churches, that they have to declare and drive home these principles; and if the existing social order gives the lie to these principles, the social order must change. It is not only the workers who say this; such men as Mr. W. L. Hitchens, a great employer of labor, say it with no less energy. "Unless industry is really recognized as primarily a national service, in which each individual is fulfilling his function to the best of his ability for the sake of the community, in which private gain is subordinated to public good, in which in a word we carry out our duty towards our neighbors—unless we build on this foundation, there is no hope of creating the House Beautiful. If each man thinks of making his pile by all the means that economic individualism allows, if class bands itself against class, trade union against employers' federation, firm against firm, to secure the greatest share of the world's goods in unrestricted competition, social life must inevitably break down and anarchy reign supreme." In the presence of this choice there is seen to be much that the churches do and only the churches can do; they are beginning to bring to bear upon our problems the great sanctions and resources of their faith. But there are grave and anxious times ahead.

Open Channels Between Church and Labor

Happily there have always been ways kept open between labor and the churches in these lands. There are the central missions in our great cities; nor can we forget how many of the most trusted leaders in the Labor Party were trained in the churches, and to this hour many of them may be heard on occasion in the pulpit. Mr. Henderson for example and Mr. Lansbury are at home in the pulpit; and not only they but many others owed their inspiration to the churches. It is a slander of incredible folly when the Labor Party in this country is declared to be anti-Christian. There are agnostics and atheists in its ranks, even as there are in other parties, but they do not represent the body of workers. These may not be given much to assembling themselves together in public worship, and their religious ideas are vague, but they have a reverence for Jesus Christ, and chiefly complain with some justice that his disciples are not up to sample. One thing can be said without hesitation: the more thoughtful among the spokesmen of labor are not anxious for the churches to discard their spiritual faith, and "do something useful"; they understand how much that spiritual faith is needed; they do not want the church of Christ to believe less in its Lord, but they want it to go further, and to work out in practical terms what is involved in the incarnation and the atonement and in all the cycle of Christian doctrines. They want us to show what difference these truths ought to make in the industrial order, which is at the heart of our national life.

On Tuesday next the great Conference of the Student Christian Movement begins in Glasgow. It may be my privilege to tell more of this when the next letter is written. The programme is before me now; the general subject is "Christ and Human Need, 1921"; each morning there will be some area of human life surveyed; on January 5th, "The Need and Possibility of a New World" will be the subject, and Viscount Grey of Fallodon will speak; on Jan. 6th "India in Transition," on the 7th "China," and on the 8th "Africa and the Africans." Throughout the week Dr. Temple, the Bishop-Elect of Manchester will lecture on "The Universality of Christ." There is much to be hoped from this conference; everyone who wishes

to read the trend of the national mind in the coming days will keep his eyes upon Glasgow in January.

* * *

Dr. Guttery's Brave Fight Recalled

After a brave fight for life Dr. A. T. Guttery has passed away before his time. He had filled a conspicuous place on the platforms of militant nonconformity; it was pathetic to listen to him during the last years of his public life, when his voice was almost gone; but he struggled bravely to the end, and even when it became clear that the platform could not be his arena any more, he planned still to use his pen; but that was not to be. His death recalls many struggles upon the heated problem of religious education in public schools; in that fight which waged around the act of 1902, when the denominational schools were put upon the rates. Dr. Guttery played a leading part; he used many fierce words in that bitter fight; but no one afterwards minded that—one in this country has rather a liking for a good fighting man on the other side—and the news was received with a smile but without a shock that Dr. Guttery was to accompany Dr. Gore, the most powerful figure in the high church party, to America during the war. But the death of this protagonist brings home the fact that the religious instruction problem is not settled; the free churchmen who fought the bill of 1902 did a great service so far as our protest was against an unfair settlement; but we were weak on the constructive side. Now the problem presents itself to the younger generation in another form. They desire to have the whole question reconsidered; they agree on all sides that the war revealed our shortcomings in this matter; with all our controversial zeal we had not sent into the service of the nation and of the world men trained in the knowledge of the Christian religion. How then is the child to be led into the truth and joy and strength of the Christian faith? How can the Bible, as it is understood to-day by modern students, be made to yield its gains to the unfolding mind? How can we work together to make the religious instruction

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that is given to childhood and to youth competent and thorough and entirely worthy to be ranked with the best education given in other subjects? These are the first questions in the view of the younger generation; and it may well be, that

in exploring these problems the various schools of thought may find themselves drawn into closer fellowship. Things can never be again as they were in 1902.

EDWARD SHILLITO.

CORRESPONDENCE

Methodists and the Actors

EDITOR THE CHRISTIAN CENTURY:

SIR: Your article in *The Christian Century* for December 30, entitled "Methodists Bar The Actor," is somewhat misleading. You have stated that the board of bishops decided formally that actors are not eligible to membership in the church. And your implication is that the Methodist church as a whole in an official manner excludes these persons. I believe this is not to be so construed for the following reasons:

1. The General Conference of the Methodist Episcopal church and not the board of bishops is the governing body. It is for this General Conference to determine who shall and who shall not become members of the church. Its decisions, which are the law of the church, are embodied in the so-called Discipline. This Discipline contains certain matters regarding amusements; but neither in statement or spirit debars actors from membership.

2. The Judiciary Committee of this General Conference, which is the servant of this sovereign body, has repeatedly rendered an opinion stating that all paragraphs in this Discipline referring to amusements are illegal and should be made null and void.

3. Unless I am in error Bishop Barry's statement reflected his own opinion and I am quite positive that many of his fellow bishops hold differing opinions. The daily press, however, emphasized Bishop Barry's opinion without stating the opinion of other bishops. It did not make clear that the opinion of Bishop Barry or any other bishop was not the law of the Methodist Episcopal church and that these gentlemen had as much right to state their opinions as you or I have to state ours.

4. The Methodist Episcopal church does not brand actors, but on occasions—such as the Centenary Exposition at Columbus, Ohio—hires them and seeks their cooperation in helping the church make clear its message to the world at large. Its thousands of members and many preachers go to good theatres and continue to remain in good standing in the church. In this regard the church faces no "grave problem."

Dear Mr. Editor, there is already a wide enough breach between the churches and the various working and professional classes. There are so many serious dangers that face the church. Is it not better to place the emphasis upon the positive work and thought of Protestantism, especially when an unfriendly daily press so frequently garbles its news that its reports cannot always be taken in whole?

The Methodists love all men and actors are no exception. Actors who try to act like the Lord Jesus are sure to find a welcome in most Methodist Churches—let this be emphasized.

New Haven, Conn.

ROBERT LEONARD TUCKER.

The Church and the Movies

EDITOR THE CHRISTIAN CENTURY:

SIR: I was keenly interested in the article on "The Church and the Movies" in a recent issue of *The Christian Century*. To my mind, there is not the slightest doubt that the movies are here to stay. It is, I think, a fair statement that 90 per cent of the children are being more or less influenced by this form of recreation. Nearly all of them seem to go to the picture houses fairly regularly. Many go "once a week" and "every Saturday." Some have told me they go as many as

"three times a week." The attraction of the ice cream parlors pales beside the movies. "Give me ten cents to see the movies" is the new petition. When the first picture houses were built many people talked of them as "a passing craze." But they were mistaken. For good or ill, the movie has come to stay. Mr. Bernard Shaw has given the opinion that the movie is a more momentous invention than printing, because it is an intellectual leveler. The movie is really a new language. It has been called "the Esperanto of the eye." The illiterate and the educated sit together and hold their silent converse with the unspeakable. Not only is there this leveling of minds, but there is also a curious leveling of morals. The movie industry is international in its range, and to be profitable a film must be capable of pleasing people of different classes and different countries. Films produced in America, England, or Italy travel round the world. It is a fact that all the world is not reading the same books or listening to the same music; but all the world is looking at the same pictures. Many arguments might be advanced showing the good and evil effects of the movies. Blank opposition to the movie is as misguided and futile as the opposition to railways.

There is no cause for suppression, only for safeguard and improvement. Pictures can teach. Christ taught in parables. We have not sufficiently followed his example. We are given the big chance today. With Mr. Johnson in his closing paragraph, I perfectly agree when he says: "I confidently look forward to the day when the church shall recognize the film as a necessary adjunct to the delivery of its message in a way to reach directly the hearts of millions who have missed the story as expressed in the spoken word."

Friendship, N. Y.

OSSIAN DAVIES.

Church Membership—A Baptist's View

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of Jan. 6, I note with interest and amazement, the letter entitled: "A Truthful Church Record." My experience has not brought me in contact with the Disciples, but in reading the New Testament, I find clearly stated certain marks of a Christian which entitle him to membership in the universal church. In opposing a single local church record of membership, why should anything suggest a triple record. A church record should be what its name implies, not a mongrel assortment as suggested of "confessed believers," "baptized believers," "friendly cooperators," etc., etc." A church roll ought to include only Christians, and a Christian is a confessed, baptized, friendly cooperator. To put upon some new kind of a church roll, the record of names of the various grades of would-be, near and hyphen-Christians, would be compromising with a clean-cut desire to have a single church membership, with one faith, one Lord, one baptism. As is suggested by the previous writer, it is already difficult to keep the local church record correctly; why then involve matters by including other groups of persons also. The task of the Christian church to-day is to simplify, not confuse with more complexity. God likes simplicity, therefore a wayfaring man needn't err in finding certain fundamental Christian obligations such as, repent, believe, and be baptized, then work at it night and day. The devil likes confusion and would aid man in evading obligations of a Christian life and

still allow them to claim its privileges. Let us do our best to have a record of simply Christian members of our local group of the church. God will make the necessary corrections on the roll up yonder.

Washburn, Me.

RAYMOND W. COOPER.

Church Membership—A Disciple's View

EDITOR THE CHRISTIAN CENTURY:

SIR: It may be right and proper for any man to make a fool of himself once in a while—when circumstances make it necessary—but it can hardly be right for all of us who call ourselves New Testament Christians to play the fool all the time. And yet, as I see it, that is what we have been doing for years, to the amusement of those who occupy the grandstand.

We have proclaimed to the world that the Protestant church is practically a unit with respect to all that is contained in the Bible, that endless divisions have been brought about over things not in the Bible, and, that just as soon as these outside matters can be relegated to the junk pile, the result will be a united church. But, while preaching this with all our might we have been rapping each other over the head, have managed to bring reproach upon the cause we profess to love, and have all but divided the brotherhood. And all this over matters as foreign to the Bible as any creed ever made. The wonder of it is that we have any church left at all.

With this situation confronting us, we have been hoping that some prophet would come with a message that could and would bring the discordant elements into harmony. But do we need such a prophet? If so the Lord would have inspired one. But he failed to do it. As it seems to me what we need is not a prophet, but some one with sense enough and might enough to come with a great hammer and smash to atoms the old bugaboo over which the brotherhood has stumbled so long. We still read in our papers about "open membership," "taking membership," "placing our membership," "receiving into membership," and "receiving the pious unimmersed" and all that sort of idle, sordid stuff. What a picnic the devil and his imps must hold over our predicament. We a Bible people? Yes we are, but not. Brethren, how would it do for us to get a grip on ourselves, then sit down and think over the matter soberly, calmly, and seriously? Have we done any sane thinking on this subject? Not that anybody knows of.

But how about our "membership" dilemma? Are we going to snap at one another, insinuate and intimidate, and become the amusement association for the rest of the religious world? Just stop and think awhile. Let us open our Bibles. Where does it say that any man ever "took membership," "placed his membership," "received into membership," "extended the right hand of fellowship on behalf of the church," so far as the church of Christ is concerned? If a preacher has to "extend the right hand of fellowship on behalf of the church" to make Christians who happen to come to the community members of the local congregation, then, to be consistent, he should withdraw the right hand of fellowship in behalf of the church from such people when they again leave the community. But where does the Bible tell of receiving anybody, either immersed or unimmersed into the local congregation? It tells of the Lord receiving some, but no apostle or other inspired man dared thus to presume. Why then do we uphold and fuss over a practice that finds no foundation whatever in the Word of God? Is it not a fact that we have created the very conditions and circumstances which divide the Disciples today? In the name of heaven let us quite it.

The time has come when we must put away all foolish things and act the part of free men and women in Christ. We have done more harm with our "membership" bugaboo than we

shall be able to correct in the next fifty years, and right now is the time for us to make a change.

Not so very long ago it was quite the bright idea for an evangelist to report so many "saved by letter." Of course, they must have been lost by letter or they would not have needed saving by letter. But why were they ever lost? Because unwittingly, through a custom established by us, many never considered themselves church members at all until they had united "by letter." And, not being members, they felt themselves free of all restraint and under no obligations to the church. Added to this there was the temptation to "economize a little" by staying out. Isn't this condition of affairs hilarious? And then to think that we are directly responsible for it all. Of course, many people naturally timid shrank from going down the aisle and going through the membership receiving ceremony and are now lost to the church forever.

How do we in this western town "take in" members who come from other places? Our answer is that we do not "take them in." The Lord added them to the church when they accepted him and they do not require any "taking in" on our part. We tell them we are glad they came to the community, invite them to our services, announce their names from the pulpit so the church people may know who they are, and give them to understand that without any delays, or sending for letters, or any ceremonial performance in the pulpit end of the sanctuary, they are a part of the church of Christ, members in full, entitled to all the privileges of the church and responsible just as all other members are responsible.

But, suppose the pious unimmersed should ask to be received into the membership of the church, what would we do? Frankly tell them that we do not receive into this church, not even our own members; that we are one by virtue of faith and practice and not by means of joining and receiving; introduce them to the congregation as members of such or such a church, that they have not been immersed but desire to attend our services, worship with us and assist us in our work. Can we do less? Is this contrary to the teaching of Holy Writ? We do not think so. And in the meantime we preach the gospel to all, immerse the penitent believers into the name of the Father, Son, and Holy Spirit, and do what we can to bring about the evangelization of the world. Is this right? Then let us practice it and remove the stumbling block that is dividing the brotherhood.

Of course, this will diminish the "large numbers added to the church" by many pastors and evangelists, but what of it? He who preaches to glorify self is in the wrong business anyway. But praise the Lord, the majority of our men are satisfied with the sober truth.

Bozeman, Mont.

H. F. RITZ.

A Wasted Sample Copy

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just received a copy of your paper, and wish you would not send any more, as you have a tendency to treat questions on the principle of a retained attorney viewpoint. Your editorial on "The Unseen Companion" reminds me that the Kaiser was alleged to be in partnership with God Almighty, but as Shakespeare would say, "now lies he there and none so poor as do him reverence." Or, as Artemus Ward said of Jeff Davis, "it would have been ten dollars in his pocket if he had never been born." You pretend to be very much worried over the open shop, but I suppose you would hold the coat of a member of the labor trust while he was slugging a willing worker outside of the charmed circle. No, I am not an employer, but I'm living on easy street, as I became financially independent by the sweat of my brow after I was fifty.

Jacksonville, Fla.

H. M. CLARK.

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

German Philosopher Retires

Professor Eucken of the University of Jena has retired at the age of seventy-four after a teaching career of forty-six years. He is still in splendid health and has an annual literary product of considerable proportions. He has often dealt with the problems of religion and one book in particular has circulated widely in America, "Can We Still be Christians?" In his treatment of Christianity he left behind the formal confessional statements and his teachings have been accepted both by Roman Catholics and Unitarians, which is indeed some achievement. He has recently published a book of memories, and in this book the late war is treated but without any sign of repentance. He speaks of the "alleged destruction of the Cathedral of Rheims."

Y. W. C. A. Split by Millennialists

The conflict between the millennialists and the modernists in the evangelical camp grows more strenuous each year, and there is a continual effort on the part of the former to manage a schism. In England the believers in the early return of our Lord have separated themselves from the Y. W. C. A. and have formed the Christian Alliance of Women and Girls. These Christians insist that the social program of the Y. W. C. A. is futile since an ideal society can only be set up by the return to earth of Jesus Christ. The new alliance emphasizes "the absolute truth of the whole of Holy Scripture."

War Hurts English Sunday Schools

The Sunday Schools of England, Anglican and nonconformists have lost since 1914 about a million pupils and thousands of teachers. The loss continued even last year in the Anglican communion but the free churches gained twenty thousand pupils. The great loss is attributed to the death and disability lists of the world war. The loss of competent teachers has discouraged the pupils. Only the building up of an adequate teaching force again will restore Sunday School work to normal.

Community Center No Longer Denominational

The Lincoln Center of Chicago, made famous by the life and labors of Rev. Jenkin Lloyd Jones, was always connected in some loose way with the Unitarian denomination, even though Mr. Jones took the word Unitarian out of the church nomenclature. There has recently been a separation between All Souls' Church and Lincoln Center. Dr. James M. Artman has been called as director of Lincoln Center. He was formerly president of the Y. M. C. A. College of Chicago, and is at present an instructor in religious education in the Divinity

School of the University of Chicago. The churches in this section of the city are all hindered in their work by the encroachments of the Negro district on their territory. Henceforth all of the churches are invited to use the facilities of Lincoln Center. All Souls' church is one of the smallest churches in the district and it will continue to meet in Lincoln Center and function as a "liberal" church, with Dr. John M. Evans as minister.

Forum Movement Comes to Evanston

The Forum movement originated in the east and is less known in the middle west. Recently a group of large churches in Evanston, Illinois, arranged for a "try" at the forum idea. Three great speakers have been engaged for the last three Sundays of January. These are ex-Governor Chase Osborn of Michigan, ex-Senator Albert J. Beveridge of Indiana and Prof. E. A. Steiner of Grinnell College. If these initial Sunday afternoons prove successful the experiment will be continued. The participating churches have had no individual Sunday evening services in years, and for several years have been conducting a union service in the evening on conventional lines.

Paulist Fathers Develop New Method

The Paulist Fathers of the Roman Catholic church devote much of their energies to the conversion of non-Catholics to "the true faith." Two of these priests have been experimenting with a new method of pulpit ministry in New York this winter. Instead of sermons, there have been public dialogues between two priests. One priest gives voice to the objections to catholic doctrine found in the non-Catholic world, and these are answered by the other priest. These priests have been claiming the Roman Catholic church is the mother of civilization and the patron of all true learning.

West Indies Church Formed in New York

The diversity of American life is well illustrated by a perusal of the directory of churches in large cities. Religion organizes itself not only on denominational but on racial lines. There was organized in New York recently a West Indies Lutheran church. Most of the members were people of color from the Virgin Islands which were recently purchased from Denmark. Recently fourteen young people were confirmed, the confirmation service being held in St. Paul's church with robes and ritual.

Great Liberal Leader Passes

Forty years ago a brilliant group of independent minded ministers in the state of Missouri laid the foundations of a

liberal theological movement among the Disciples of Christ. In this company one of the most eminent was Rev. Alexander Proctor. The last surviving member of the group, Rev. A. B. Jones, passed away recently at Liberty, Mo. Mr. Jones was a writer and speaker of power and lived to the ripe old age of ninety. Dr. Burris Jenkins of Kansas City, editor of the Post, and pastor of Linwood Boulevard church attended the funeral and spoke a tribute to the memory of the departed leader.

Missionary Secretaries Help Make Great Church

Since the establishment, less than a year ago, of national headquarters for the Disciples of Christ in St. Louis, the great development of recent years in Union Avenue church, of which Dr. George A. Campbell is pastor, has been considerably augmented. The financial receipts of this church the past year increased by 72 per cent, and the new members for the year were 271. The big debt on the building, amounting to about \$100,000, which has been carried for a number of years is now all underwritten and the church is planning a great enlargement of its service.

Episcopalians Use Lantern Slides

The use of lantern slides with which to illustrate the work of foreign missions has been highly developed in the Methodist denomination and is now a practice extending rapidly to other denominations. The mission board of the Protestant Episcopal church is now able to announce four sets of slides with others in preparation. The four are on the Southern Mountaineers, Panama, Liberia and "The Church's Battle Line." Rev. Robert Keating is preparing a lecture on Czecho-Slovakia.

Want Cathedral Restored to Christians

The Christians of the orient have never forgiven the Turk for the capture of the sanctuary of St. Sophia in Constantinople. Recently a group of oriental churchmen in New York gathered in the Episcopal Cathedral of St. John the Divine and made a plea in six languages that the ancient place of worship be restored to the Christians. Prelates of the various oriental churches appeared in their brilliant robes. Similar services were held on the same Sunday in St. Louis, Washington, Detroit, Newark, Philadelphia and Chicago. At the service in New York, prayers were said for Cardinal Gibbons of the Roman Catholic Church.

Professors of Church History Meet

Among the theological disciplines the one that seems to touch most vitally the problem of Christian union is the study of church history. The American So-

ciety of Church History which meets annually senses this fact, and in their meetings there is an irenic purpose among the members, who come from various religious organizations. At a recent meeting of the society held at Union Theological Seminary during Christmas week Prof. R. H. Nichols, professor of church history at Auburn Seminary presided and spoke on "Aims and Methods of Teaching History." Dr. Peter Ainslie discussed the question whether the denominational school has a distinct place in education or not.

Four Sons in the Ministry

Dr. G. Campbell Morgan recently joined the Ft. Wayne presbytery by a letter of dismissal from the Congregational Union of London. He then participated in the ordination of a son, two other sons having part in the service. He has a fourth son who is a Congregationalist, being pastor of the Congregational church in Terre Haute. Dr. Morgan is engaged in delivering Bible lectures in various parts of the country. His case is interesting as answering the question whether preachers' sons enter the ministry.

John Haynes Holmes Goes on Lecture Tour

Rev. John Haynes Holmes, pastor of the Community Church of New York, is on a tour of the west which will require several weeks. He is speaking in Cleveland, Detroit, Chicago, Milwaukee, Denver, and in a number of California cities. For the most part he is interpreting the peace movement. In Chicago he spoke before the Fellowship of Reconciliation and at Lincoln Center. He will be in his pulpit in New York again on Feb. 13 when he begins a new series of sermons.

Catholics Admit Religious Needs in Italy

Although the Vatican has been much worked up over the invasion of Italy by the Protestants, there is evidently a lot of work for somebody to do there that is not at present being done by the Roman Catholics. Free religion makes an appeal in every country to a constituency different from that which feeds upon ritual. The following news note in the Catholic weekly, America, would seem to justify the efforts of the Methodists in establishing work in Italy: "In Italy, the percentage of unbaptized children, born of Catholic parents, is appalling. This percentage is growing, especially in the manufacturing regions, where Socialists and types of radicals almost unknown at home, gain the ear of the laborer. In Naples, in many of the large cities, in Rome itself, the Protestant missions provide social service centers, usually well equipped and well managed. These centers care for the physical needs of the light-hearted, irresponsible, children of sunny Italy. Thus is the beginning made. But little and little these children are induced to look upon their religious duties, such as attendance at mass on Sundays, and the regular reception of the sacraments, as

of small moment. In too many of the larger cities, no remedy whatever against this leakage is offered. The result is inevitable. If a vista down the ages were presented, showing the ranks of the Church depleted by the grave dangers now menacing the little children, would not the faithful of both France and Italy be at once aroused? Nor would the generous Catholics of America fail to rally to the defense. The danger grows and it is pitifully real. Who will lead in this new crusade?"

Methodist Bishop Refuses Reordination

The Boston Ministers all gathered in the Swedenborgian church recently to hear an address by Bishop Lawrence (Episcopal) on the Lambeth Conference. Bishop Hughes was very outspoken against the plan for reordination. He said: "I would not be reordained in the Episcopal Church for a million dollars. I believe my father, who was a Methodist minister, was as regularly ordained as the archbishop of York. Why, if this thing which Bishop Lawrence is suggesting went into operation, there would be more cleavage than ever in the churches."

Evangelism Without the Dollar Mark

Professional evangelism has had the dollar mark written all over it in the past decade, and fortunes have been made by men who assembled big mass meetings for religious excitement. Dr. Charles M. Sheldon, editor of the Christian Herald, believes that evangelism in crowds is still a workable method, and he is proposing to give himself to some unique campaigns this winter. Without remuneration other than his carfare, he will preach in a number of cities of under fifty thousand inhabitants. There is to be no paid music, no hired halls and no paid advertising. The meeting is to begin in prayer and spread through the

community by spiritual influence. How different this all is from the work of a well known evangelist who spends his first two weeks abusing the church people in order to get the sinners coming, is evident.

New Name for Syrian College

In the missionary world, one of the most eminent of the educational institutions is Beirut College. This great school was brought to its present efficiency by the late Dr. Howard A. Bliss. It has been decided to enlarge the scope of the school still further and the name of the institution will be changed once more. It will be the American University of Beirut. This school, in common with American institutions, has acquired a deficit. A campaign is now on to wipe out an accumulated debt of \$32,000 and to provide \$80,000 for future needs.

Successful Down Town Church

While churches have been on the retreat on the west side in Chicago, many fine edifices being abandoned, a Disciples church has made good. Jackson Boulevard church, of which Rev. Austin Hunter is pastor, has a thousand members on its records, most of whom are in active relation to the church. This church, which is located near Western Avenue, recently decided to buy more property in the present location for the erection of a community house. The community house will also provide for the expansion of the Sunday school which does not have convenient quarters in the church building.

Union in Canada Still Live Theme

The union of the Presbyterian, Congregational and Methodist churches of Canada is still a live theme. Votes are being taken by local congregations and

How the Denominations Paid the Underwritings

The Baptists are the first denomination to meet in full their obligation to the banks in connection with the Interchurch World Movement underwritings. Part of the money was secured by the Rockefellers paying up a pledge in full, and all of it came from the receipts from Baptist World Movement pledges. The total underwritings of the Baptist denomination amounted to \$2,543,766.67. This is a pretty big sum for a religious organization to have to pay out on an unsuccessful experiment and the Baptists have paid it with what grace they could command under pressure of grim necessity. The Methodists will pay their obligations as they fall due at the bank. The Methodist obligation is to be met out of the proceeds of the Centenary Movement. No special appeal has been made for extra funds with which to meet the

underwritings. The Presbyterians had a special day on which the churches were asked to meet the Presbyterian obligation of a million dollars. Arrangements are made now for the prompt payment of the Presbyterian obligation. The Disciples alone of the great evangelical bodies are yet without provision for their obligation of \$600,000. The second Sunday in December was observed as "Debt of Honor Day" but the receipts up to last report had been quite meager, running a little below fifty thousand dollars. It is thought that a number of churches will yet remit, but it seems quite clear that the Disciples' obligation will not be met by the extra offering. Half of the Disciple money is owed by the United Christian Missionary Society which has assets, and half by the Board of Education, which has no assets.

the Presbyterian congregations are voting in favor of union sixteen to one in recent elections. The other two denominations have been almost unanimous for union from the start. Meanwhile the churches are growing very impatient in the far west. Conditions in western Canada make union imperative.

Minister to Labor is Appointed

The ministers of Denver aided greatly this past year in the settlement of a street car strike which dragged along

through many weary weeks. The experiences of the past year have led to very much closer relations between the church and organized labor. Recently the ministers of the city selected one of their number to represent them in the councils of organized labor. The man selected was Dr. G. S. Lackland, pastor of Grace Methodist church. This minister has long been distinguished for his modern church program. There is a \$60,000 community house in connection with the church, and a Sunday afternoon Forum is conducted.

After each address two hours or more will be given for conference and free discussion. The last evening an address will be made in the interest of the Federal Council of the Churches of Christ in America by Prof. Herbert L. Willett of the University of Chicago.

This conference will be unique not only in that it will make a place for the presentation of each denomination's point of view and give wide latitude for discussion, but it also makes a place for the interpretation of various racial and ethical approaches as well as approaches of polity. It is likely to be the most comprehensive presentation of Christian unity that has yet been made, and it will no doubt awaken widespread and deep interest throughout the American church. Ministers and laymen will be in attendance, both men and women.

This conference is unique in that it is strictly a Christian unity conference, being interdenominational, and each party having freedom to discuss the plans presented and the outlook for Christian cooperation. It includes movements for Protestant unity as well as movements for the unity of the whole church—Protestant, Anglican, Eastern Orthodox and Roman Catholic. It likewise includes theological, ethical and social approaches, as well as approaches by policy.

Ministers in St. Louis, and throughout the Middle West have been asked to preach on Sunday, January 30, on the importance of Christian unity, and the call has gone out for all churches to have special prayers for the work of the conference at the Wednesday evening meeting before, which is January 26.

Mid-West Conference On Christian Unity

A UNIQUE gathering in behalf of Christian unity is to be held in Second Baptist Church, St. Louis, February 2-4. The event promises to be notable in its representative participation, the fraternal character of the auspices under which it is held, and the breadth and pertinency of its program. Projected by the Association for the Promotion of Christian Unity, a Disciples organization of which Dr. Peter Ainslie is president and Rev. H. C. Armstrong secretary, the meeting will be in the broadest sense an event thoroughly interdenominational in character. The local committee is composed of a representative minister and layman from each of the following bodies: Congregational, Baptist, Disciple, Evangelical, German Methodist, Methodist Episcopal, Methodist Episcopal South, Protestant Episcopal, Presbyterian in the U. S. A., Presbyterian in the U. S., United Lutheran and United Presbyterian. This committee has organized itself with the following officers: Rt. Rev. F. F. Johnson, Protestant Episcopal bishop, chairman; Rev. Dr. W. C. Biting, pastor Second Baptist Church, vice-chairman; Rev. Dr. D. C. MacLeod, pastor of Central Presbyterian Church, secretary; Rev. Dr. A. H. Armstrong, secretary of the St. Louis Church Federation, assistant secretary, and Rev. Dr. George A. Campbell, pastor Union Avenue Christian Church, treasurer.

The gathering is to be quite informal in its make-up, the invitation being extended to churchmen of all fellowships in the middle west who have an interest in the growing spirit of Christian unity. Plans are being made for an attendance of 1,000 persons. The conference opens at 2:30 on February 2 with an address by Dr. Ainslie, outlining the various movements toward unity which now occupy the attention of Christian churches throughout Christendom. Following this address representatives of various denominations will answer the question: "What Does My Denomination Mean by the 'Church' and 'Church Unity'?" Rev. Dr. W. H. Geistweit, pastor Third Baptist Church, St. Louis, will answer for the Baptists; Rev. Dr. S. H. Woodrow, pastor Pilgrim Congregational Church, St. Louis, will answer for the Congregationalists; Rev. Dr. F. W. Burnham, president of the United Christian Mis-

sionary Society, St. Louis, will answer for the Disciples; Rev. Dr. C. B. Spencer, editor of the Central Christian Advocate, Kansas City, will answer for the Methodists; Rev. Dr. John S. Bunting, rector Church of the Ascension, St. Louis, will answer for the Protestant Episcopalians; Rev. Dr. B. P. Fullerton, St. Louis, will answer for the Presbyterians; Rev. Dr. John Baltzer, president of the General Evangelical Synod, will answer for the Evangelicals; Rev. Dr. W. E. Wheeler, pastor St. Mark's United Lutheran Church, St. Louis, will answer for the Lutherans; Rev. Dr. J. H. C. Fritz, dean Concordia Seminary, will answer for the Missouri Synod of the Lutheran church.

On the evening of February 2 the Lambeth Appeal, which was formulated last summer at Lambeth Palace by the bishops of the Anglican and Episcopal churches, will be presented by an Episcopal bishop, followed by conference. On February 3, in the morning session, the World Conference on Faith and Order will be presented by Mr. Robert H. Gardiner, secretary of the World Conference and a prominent attorney and banker of Boston. That afternoon the American Council on Organic Union of Evangelical Protestants will be presented by Mr. Henry W. Jessup, distinguished lawyer, son of the well-known missionary educator of that name, born at Beirut, Syria, now professor of law in the New York University and author of a number of books, to whom perhaps more than any other is due the credit of this Protestant plan of union. That evening Christian unity on the mission fields will be presented by Rev. Dr. Arthur J. Brown, for twenty-five years secretary of the Presbyterian Board of Foreign Missions.

On the morning of February 4 the World Alliance for Promoting International Friendship Through the Churches will be presented by Rev. Dr. H. A. Atkinson, secretary of the Carnegie Peace Union and a member of the Executive Committee of the World Alliance. That afternoon the Christian Endeavor movement will be presented by its founder, Rev. Dr. Francis E. Clark of Boston; also that afternoon the Universal Conference of the Church of Christ on Life and Work will be presented by the Rev. Dr. Frederick Lynch, editor of The Christian Work, New York.

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